

The Latter-day Saints'

MILLENNIAL STAR.

No. 6.

SEPTEMBER 1, 1845.

VOL. VI.

THE GNOSTICS.

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Continued from the last.

Simon Magus is, by many writers, considered as the father of all the Gnostic heresies. He had been a wizard by profession; and so persuaded were the people that he was some extraordinary person that they affirmed him to be "the great power of God." (Acts viii. 9, 10) Converted by Philip's preaching, he believed and was baptized; but, relapsing soon after into his old ways, we see him proffering money to Peter and John, to be endued like them, with the power of working miracles. The terrible rebuke this impious proposal met with, brought him, for a season, to a penitent frame of mind: here, however, the apostolic narrative leaves him; and to complete his history, we must refer to other sources of information. We learn from Origen, that he was at Rome during the persecutions under Nero; that he taught his followers that they might conform to the rites of Paganism without sin; and that, by this latitudinarian doctrine, he saved them from the cruelties perpetrated upon their more conscientious brethren.*

All that we know further of this personage favours the opinion of Mosheim, that he is rather to be placed amongst the open enemies of Christianity than in the number of those who corrupted and impaired it.† In fact, he not only deserted the true religion, but openly opposed it; nay, he went so far as to announce himself to be the Saviour of the world. Nor was this enough; he united in his own nature all the persons of the Trinity; in Samaria, his native country, he was the Father; in Judea, the Son; amongst the Gentiles, the Holy Spirit.‡ All the enormities of this odious magician need not be related here; one, however, is too singular to be omitted:—he carried about with him a lady named Helena, and announced her as the identical person whose fatal beauty had occasioned the Trojan war. She had passed by a hundred transmigrations into her present form; she was the first conception, he said, of his own eternal mind; by her he had begotten angels and archangels; and by these had the world been created. A story, more romantic than probable, is related of the manner of Simon's death:—to please the Emperor Nero, who delighted in magical exhibitions, he mounted into the air in a flaming chariot before the eyes of thousands of spectators assembled in the Roman amphitheatre; but, in consequence of the prayers of Peter and Paul, he was abandoned by the genii who supported him; and, being precipitated to the ground, had his limbs broken by the fall: in shame and desperation, at being thus baffled by the apostles, he put himself to death. The disciples of this impostor represented him under the form of Jupiter, and his female associate under that of Minerva; and these representations were, probably, the first of those Gnostic amulets which afterwards became so numerous.—There is a gem in the collection of Dr. Walsh, which he thinks it likely was fabricated by the immediate followers of Simon Magus. The stone is chalcidony, and the sculpture rude. Jupiter is represented in armour, an image of victory on his hand, and the eagle and thun-

* Origen adv. Celsum. lib. vi.

† Irenæus. lib. i. c. 20.

‡ Mosheim Eccl. Hist. Vol. i. p. 160.
Epiphanius, 31.

derbolt at his feet. On the reverse is an inscription which has not been explained. The singular arrangement of the letters is supposed to be expressive of the coil of a serpent, that favourite Gnostic emblem, found in various forms and combinations upon most of their talismanic remains, of which other instances will occur in the course of this essay.

Menander, who appeared in the reign of Vespasian, followed the steps of Simon, and had many disciples at Antioch. It appears, from the testimonies of Irenæus, Tertullian, and Justin Martyr, that he pretended to be one of the *æons*, or benevolent principles, sent from the *pleroma*, or heavenly habitation, to succour the souls that lay in bondage, and maintain them against the fraud and force of the *demons* who swayed the earth. As, therefore, he did not so much corrupt the religion which Christ taught, as set himself up in his place as a Redeemer sent from God, we must acquiesce in the opinion of Mosheim, that Menander, no more than Simon, is properly to be ranked amongst the Gnostics of the first century.

The claim, however, of the Nicolaitans to that appellation is undisputed. These sectaries, who defiled the church at Pergamus, and whom, Christ himself, by the mouth of his apostle, mentions with reprobation, are supposed to have derived their origin from Nicholas, one of the seven deacons, a proselyte of Antioch. The gross licentiousness of their practice, we have upon the authority of the divine Saviour;* their erroneous opinions are testified by many of the fathers; Irenæus, Tertullian, Clement, and others, who tell us that their belief embraced the doctrine of the good and evil principles—the *æons*, the origin of the world from the hands of inferior spirits, and, generally, all the chimeras which have been mentioned as the prevailing tenets of the Gnostics. Their immorality is described to have been as revolting as their opinions were fantastical; they held sensual pleasure to be the true blessedness of man, and the great end for which he was created. The Nicolaitans soon lost the name of their founder, and branched out into a variety of new sects, all equally distinguished for insane principles and dissolute behaviour.

It has been questioned whether Cerinthus belonged to the first or to the second century; but it is admitted, on all hands, that he was a Gnostic leader. It has been stated that the Gnostics were generally Gentiles, and that an hostility to the religion of the Jews was one of the prominent features of their system. Cerinthus is an exception to this remark. He was by birth a Jew, and the religious scheme which he formed and promulgated was a monstrous combination of Christianity, Judaism, and the oriental superstitions already described. The substance of this wild creed is thus given by Mosheim. "He taught that the Creator of this world, whom he considered also as the sovereign of the Jewish people, was a *being* endowed with the greatest virtues, and derived his birth from the *Supreme God*; that this *being* fell, by degrees, from his native virtue and primitive dignity; that the *Supreme God*, in consequence of this, determined to destroy his empire, and sent upon the earth, for this purpose, one of the ever-happy and glorious *æons*, whose name was CHRIST; that this CHRIST chose for his habitation the person of JESUS, a man of the most illustrious sanctity and justice, the son of Joseph and Mary; and, descending in the form of a dove, entered into him while he was receiving the baptism of John in the waters of Jordan; that Jesus, after his union with Christ, opposed himself with vigour to the God of the Jews, and was, by his instigation, seized and crucified by the Hebrew chiefs; that, when Jesus was taken captive, CHRIST ascended up on high, so that the man JESUS alone was subjected to the pains of an ignominious death." Cerinthus, further, held the doctrine of the millennium: Christ, he maintained, would one day return upon earth, renew his former union with the man Jesus, and reign with his people for a thousand years. Such were the principal varieties of Gnosticism as it manifested itself in the first century.

In the beginning of the second century, under Hadrian, the emperor, the obscurity which had hitherto involved these great corrupters of Christianity began to disappear. The Gnostics rose into importance, showed themselves in masses, and drew the attention of the world to the ridiculous and distorted form in which they

* Revelations ii. 6, 14, 15.

exhibited the true religion. At this time, likewise, they resolved themselves into two remarkable divisions:—the Asiatic Gnostics, who simply engrafted the faith of the gospel upon the Eastern philosophy; and the Egyptian Gnostics, who made the compound still more motley, grotesque, and hideous, by adopting from the borders of the Nile, all the tenets, prodigies, and even the divinities, of that land of superstition:

A crew who, under names of old renown,
Osiris, Isis, Orus, and their train,
With monstrous shapes and sorceries abused
Fanatic Egypt and her priests.

Besides the introduction of the Egyptian theology, there were the following differences between the two Gnostic sects that have been mentioned. That of Egypt refused to acknowledge an *eternal principle of darkness*, a being no less implicitly believed in, by the other sect, than the Supreme Being himself. They held pretty much the same doctrine as Cerinthus, with respect to the union of Christ and Jesus; they attributed to the former a real, not an imaginary, body; and, with regard to their moral discipline and practice, the tenets of their school were subject more frequently than those of the other to the charge of encouraging and sanctioning loose and voluptuous habits.

Basilides, Carpocrates, and Valentine, are the most eminent names among the Egyptian Gnostics. Basilides was a native of Alexandria, and flourished about the year 125 of the Christian era. In the singularity and boldness of his doctrines he surpassed all his predecessors. In his theological system there was one Supreme God, from whose substance had issued seven glorious existences, or æons. Two of these æons, Power and Wisdom, engendered the heavenly hierarchy, or the angels of the first order. From these was produced a new angelic generation, of a nature somewhat less exalted. This, in its turn, produced another, still lower in degree; and every successive order created for itself a new heaven, until the number of celestial descents, and of their respective heavens, amounted to three hundred and sixty-five. Over all these presided the Supreme God, whom Basilides thence called *ABRAXAS*, the letters of that word, according to the Greek method of numeration, representing the number 365.* No term occurs more frequently than this upon the Gnostic gems.

We proceed to the account given by Basilides of the creation of the world. The lowest order of angels had built their heaven upon the confines of matter, and they soon conceived the design of moulding it into a habitable globe, and creating a race of beings to people it. Animal life was all they had to communicate to their creatures; but God, approving their plan, added a reasonable soul; and mankind, thus created, became the absolute property of the spirits whose pleasure had first called it into existence. The links which connected this audacious scheme with the Christian dispensation were forged with the same profane hardihood of invention. The angelic architects of the visible world became corrupted by their familiarity with matter; they had been too conversant with clay—the vapours of the earth went up and tarnished their bright essences; hence they fell from their heavenly character, and waxing jealous of the Supreme Being, sought to diminish his glory and advance their own. The true knowledge of his divine nature, which he had stamped upon the human mind, they sought to obliterate. Their hands were also against each other; and they shook the nations with their contests for dominion. The fiercest and proudest of these degenerate spirits was the God of the Jewish people. It was principally to quell his turbulence, and overthrow his empire, that the Supreme (in compassion for mankind, which groaned under his sceptre,) sent forth his Son, the chief of the æons, who incorporated himself with the man Jesus to execute his great commission. The demon-deity prepared for his defence—his ministers went forth—the man Jesus fell into their hands and was put to death; but against Christ all their malice and fury spent themselves in vain.† Such was the Christianity of Basilides. He

* Basilides did not invent but adopted, the word *Abraxas*. Representing the number of days in the solar revolution, it stood, in the old symbolical language of Egypt, for the sun itself, the lord and governor of the heavens. From thence the Gnostics of that country transferred it to the god of their demi-pagan, demi-christian system.

† According to Irenæus, Basilides denied the reality of Christ's body, and held that Simon, of Cyrene, suffered in his stead. Mosheim is of opinion that some of his disciples, not himself, taught this doctrine.

taught, moreover, the Pythagorean doctrine of the transmigration of the soul, which he limited, however, to the spirits of wicked men; and he imitated the Samian sage in another particular also, for he prescribed taciturnity to his followers.* Hence, the figure of Silence is found upon many of the Gnostic gems: And one in the collection of Lord Strangford, which Dr. Walsh notices in his essay:—On one face is a female with her finger upon her lips; on the other, the Egyptian deity, Anubis with the head of a dog. The characters upon both faces are equally obscure. Basilides and his followers entertained the most extravagant opinion of their superiority in divine knowledge to all other Christian sects. They only were *men*; and to hold communion with the rest of the world was to “cast their pearls before swine.” According to Origen and Ambrosius, Basilides composed a gospel, to give greater weight and currency to his opinions. Gibbon informs us that the Gnostics of his school declined the palm of martyrdom. “Their reasons,” he adds, “were singular and abstruse.” With respect to the morality of this great heretic, or rather of his doctrines, there exists considerable difference of opinion amongst the learned. The irregular lives of many of his disciples are, however, beyond dispute. His son, Isodorus, composed a “Treatise upon Morals,” which is spoken of by the fathers, as “*Cloaca omnium Impuritatum*”—a sink of all uncleanness.

To illustrate the vast importance of the angels in the system of the Gnostics, it may be well to mention a gem, on which the archangel Michael is represented in the form of a man, with the head and wings of a hawk. The inscription on the reverse signifies, “*the might of Michael*.” The reader will now perceive the force of the apostolic warning, “Let no man beguile you of your reward, in a voluntary humility, and *worshipping of angels*, intruding into those things that he has not seen.”—Col. ii. 18. We have seen that the Gnostics existed, although not in considerable numbers, contemporaneously with the apostles themselves.

Carpocrates, also of Alexandria, may be judged of by the language of Baronius, who says that he shrinks from the recital of his tenets and practices, as too shocking for Christian ears, “*ob turpitudinem portentosam nimium et horribilem*”—on account of their monstrous and revolting abominations. He differed from the sect of Basilides only in the bolder blasphemies of his creed, and the far more enormous excesses of his practice. He and his disciples resembled Christ in all things, except that they were infinitely more powerful—for the demons were subject to their enchantments, and bound to serve them. His *moral* tenets not only permitted sensuality and crime, but recommended and inculcated them. Eternal salvation, he maintained, was only within the reach of those who had daringly filled up the measure of iniquity. Our lusts and appetites were implanted by God himself, and had, therefore, nothing criminal in them. The only sin was in opposing their impulses; those who did so would be punished by the passage of their souls into other bodies; those who obeyed their desires and passions would ascend above the angels, to the bosom of God the Father. In support of these atrocious dogmas he was not backward to cite Scripture. The text, “Agree with thine adversary quickly, whilst thou art in the way with him, lest he deliver thee to the judge,” he interpreted as an injunction to yield to every carnal inclination. The practice of Carpocrates, and his sect, was not behind their doctrine. “Shall I blush only to tell what they do not blush to do?” is the indignant expression of Epiphanius, while he recites their almost incredible excesses. Their paschal feast, the least foul and disgusting of their religious rites, is described as a banquet from which cannibals would have turned away with horror.

Valentine, the third Egyptian Gnostic of celebrity, having been disappointed in his hopes of a bishopric, became disgusted with orthodoxy, and conceived the idea of rising into consequence by the boldness of his heretical opinions. He was a philosopher of the Platonic school, and possessed all the literature of Greece and Rome. Under the influence of his talents and ingenuity, Gnosticism grew more mystic and extravagant than ever; while his energy and eloquence contributed no less powerfully to increase its diffusion and popularity. The *Pleroma*, or tabernacle of the Most High, had been peopled by Basilides with seven æons; Valentine fear-

* Eusebius.

lessly raised the number to thirty, and ventured even to introduce a variety of gender. The youngest of this immortal family was *Wisdom*; from her, by mysterious process, descended the creating angel, or *Demiurge*. This ambitious spirit was no other than the God of the Hebrew nation; and the grand design of the mission of Christ was to chastise his insolence, and undermine his power. But it is unnecessary to proceed further with the scheme of Valentine; in the leading features it agreed with that of Basilides—the heresy of the former differing from that of the latter, only, in being more elaborate, more subtle, and more complicated. “The practices of the Valentinians,” says Dr. Walsh, speaking upon the authority of Irenæus, “were conformable to the professions of men who held themselves exempt from the performance of any good work. They said they rendered to each part of the human being its proper attribute; to spirit, spiritual things; to flesh, fleshly things. They, therefore, indulged in all carnal inclinations without restraint, eating idol offerings, and partaking of other feasts of the Gentile worship.”*

* “They consider us,” says Irenæus, “who fear to offend God, even in word or thought, as idiots and without knowledge; but themselves, committing every odious and irreligious act, they esteem perfect, and the seeds of election.”

HEAVEN.

A planetary system where there is no death, sickness, pain, want, misery, oppression, ignorance, error, doubt, fear, sin or sorrow; where the inhabitants enjoy eternal life, and live in love and union with each other. Where each bosom is a mirror: where eternal truth is reflected, and from which emanates the purest affections, without any mixture of falsehood, hatred, selfishness, jealousy, pride, or envy.

Where is such a planet located?

At present, no doubt, there are many such worlds among those shining orbs on high; for instance, the planet where Jesus has gone to dwell, and where Enoch, Elijah, and all those who have been translated or raised from the dead, have their present home.

But our earth is destined eventually to be redeemed from death, sin, and the curse, and to be regenerated, melted, purified by fire, and renewed in such a manner as to constitute a celestial kingdom, or in other words, a heaven of immortal felicity. When this comes to pass, there will be no more death, no more pain or sorrow. Man will then live on this earth for ever. And even those who are gone from it for a season will then return, and dwell here forever in the flesh.

Job will then see his Redeemer in the flesh, and dwell with him on the earth.

Adam and Eve will then hold the dominion committed to them at the first.

Abraham will then come into his everlasting inheritance in the land of Canaan, and dwell there with Isaac, and Jacob, and all their children, and thus the promises will be fulfilled which have been spoken by all the holy prophets since the world began, in relation to the promised inheritance to the chosen seed.

Then the inhabitants of the earth will be governed by apostles and prophets instead of their pretended successors under the names of popes, bishops, and clergy. And, instead of a contention about the succession to the ‘Chair of Peter,’ Peter will be here to fill his own chair, as it is written, “Ye that have followed me shall, in the regeneration, when the Son of Man shall come in his glory, sit on twelve thrones, judging the twelve tribes of Israel.”

When death, sickness, pain, and sorrow, are banished from the earth; when sin and all its cursed effects have ceased to operate; when darkness, ignorance, and error shall pass away; when Jesus Christ shall be king; and the patriarchs, prophets, and apostles of old become kings, governors, magistrates, judges, and civil rulers; when the mountains are thrown down, and the valleys exalted; when the crooked places become straight and the rough places smooth; when cities are built, and houses and temples reared and furnished in the most durable and elegant manner, with a word; when gold is used for paving streets; when men walk in pure white linen, and eat and drink of the fruits of the earth only, instead of flesh; when flowers bloom in eternal spring, and fruits ripen in profuse

succession every month of the year; when children are born without pain, and reared without sin; when Rebecca lives again on the earth and becomes the mother of thousands of millions, according to the blessings and good wishes of her friends, when she went to become the wife of Isaac. When life and law eternal reigns, and God and his tabernacle are with man on the earth forever. Then will earth be heaven and heaven be earth. And then shall man know and understand that nothing was made in vain, but that all things were created for the glory and pleasure of God, and the enjoyment of his creatures.

DREADFUL DISASTER NEAR ROUEN.

(From the Memorial de Rouen)

A frightful event occurred yesterday to fill all our district with consternation. A rather violent storm had broken over Rouen about noon, the rain had fallen in abundance, and some claps of thunder were heard; but there was nothing to pre-
 sage the horrible disaster which has desolated one of the richest and most industrious portions of the arrondissement. At 35 minutes after twelve a furious whirlwind arose in the valley beyond Deville, commencing at the Houlime. It first carried away a part of the roof of the factory of M. Rouff, then, gaining force as it proceeded, it overthrew several small buildings, broke down trees and hedges, and destroyed crops. Farther off buildings were unroofed, and others were literally crushed in. We have seen some in which the ruins, the furniture and the corn, hay, &c., were so confounded with the uprooted trees of the field, or gardens which surrounded them, that it is impossible to say where the buildings stood, or where was the garden. The scourge moving with the speed of lightning carried to a distance some parts of the ruins, then uprooted the highest and largest trees, and at last struck three of the principle factories of the valley. Lightning is in fact less rapid than was the destruction of these establishments. The destruction is so complete that the imagination cannot conceive it, and no description could give an idea of it. They have been literally reduced to atoms. To crown the fatality, the event took place at an hour when the greatest activity is going on, and the hands are most numerous. Of the three establishments which have been destroyed, one is in the commune of Malaunay—viz., that of M. Bailleul, and which was carried on by M. Neveu; the two others were situated near Monville—viz., those of M. Picquot and M. Mare. At M. Neveu's 120 persons were at work; the roof fell in, and the walls gave way before any person could escape. At M. Mare's the number of hands at work was 70; the calamity was not less sudden and complete. At M. Picquot's the number of persons at work was not less than 180. The roof being first carried away, all those within rushed to the doors, and they became so crowded that only a few comparatively could get out. This factory was finished scarcely a year ago, and the proprietor was blamed for erecting it in a more solid manner than any of the others of the valley. The chimney, which was 150 feet high, fell down to within a few yards of the ground, and was thrown across the river. The third floor, cut off with wonderful precision, was also carried into the water. The two other stories next gave way, and at last the ground floor was so completely demolished that scarcely two bricks remained in their places. All this was accomplished in less than two minutes; people from all parts hurried to render assistance; all the manufactories and workshops in the neighbourhood sent out their men, and at once began to clear out the ruins to save those under them who might be yet alive. Nothing can equal the scene presented at the three principal theatres of this vast disaster. Machinery-looms and bars of iron were fractured, and enormous pieces of timber were broken as if they were mere straws, and all lying together in one confused mass. Torn fragments of clothing were seen among flocks of cotton wool with arms and legs protruding from the heap; pieces of flesh were adhering to the irons, and many parts were dyed with blood. Now and then deep groans were heard; some men and children preserved as if it were miraculously by an overhanging beam were taken out uninjured, but more frequently some severed limb or dead corpse, or a body so mutilated that death would have been preferable to the torture

it endured. On the road nothing was to be seen but litters or carts carrying away the dead or wounded. Temporary hospitals were promptly established. Surgeons came from Rouen, brought by M. Flobert, and bestowed their care and pains upon all, even those of whom no hope could be entertained. The master of the hotel of the Cheval Noir, placed at the disposal of the faculty the largest room in his house, with all the linen and every other useful thing which he had then at his command. Twenty-six of the sufferers were laid in the ball room and in the orchestra. A number of the clergy came to bestow the consolations of religion, and the cure of Monville, dressed in his surplice, recited the last prayers for the dying over those whom the faculty despaired of saving. Men, women, and children were weeping over their relations, many of whom were expiring in the most cruel agonies. This dreadful scene was rendered even still more harrowing, when the medical men, in the interest of such of their patients of whom they entertained hopes, required that all persons who could not be made useful should be withdrawn. This necessary demand was executed by the authorities with the most affecting kindness and consideration, but the cries and lamentations it caused were rending to the hearts of all present. At the guard-house at Monville were placed all the bodies taken out of the factory of M. Picquot. We have seen 17. Two were those of young girls, one that of a woman, and the rest of men and boys. Among these last several had been taken out of the river, into which they had been precipitated from the third floor. Some were entirely crushed, others had their heads and chests driven flat, and some had their heads severed from the trunks. Need it be said that the spectacle was most horrible. When we withdrew from the seat of the catastrophe, at 10 at night, we found at M. Picquot's house 25 dead and more than 50 wounded, part of whom could not be expected to live through the night. It was believed that there were ten more victims still under the ruins. Out of three foremen, one was killed, the two others saved alive, but severely injured. The loss in money is estimated at 120,000*f*. At M. Neveu's there were nine killed and fifteen wounded but how many remained under the ruins was not known. His loss is estimated at 250,000*f*. At M. Mare's there were six dead and a great number wounded. His loss is put down at 120,000*f*. In all 40 dead and 100 wounded—many of these last mortally. The aggregate loss is computed to amount to 620,000*f*., for these three establishments only. From one of these phenomena of which these storms present so many varied examples, these buildings were not destroyed regularly one after the other, but the whirlwind seemed to have moved in angular directions, and less solid buildings between the spinning mills were left standing. The effects of the hurricane extended upwards of a league and a half in length. The communes which have chiefly suffered by it are Le Houllme, Malaunay, Monville, Eslette, Cleres, and Anceaumeville.

The *Memorial* publishes the following letter from the Secretary General of the Prefecture of the Seine Intérieure:—

"Yesterday at noon a whirlwind blew down three factories in the valley of Monville: not less than 360 persons who were at work there have been buried in the ruins. Of these 40 have been got out dead, and nearly 100 wounded; but a great number still remain. Permit me to have recourse to your journal to open a subscription in favour of the widows, orphans, and the unfortunate men who have been wounded. The inhabitants of the Seine Intérieure will respond to my appeal, and will eagerly come forward to the assistance of their unfortunate countrymen. I shall write to the Receveur Général to ask him to take in subscriptions, which will also be received at the prefecture and the Post Office."

Immediately after the news of the disaster, a subscription was opened at Rouen by some of the leading merchants and manufacturers. The Rouen Railroad Company requests us to announce that a subscription in favour of the widows and orphans and the wounded workmen, has been opened at its several offices along the line, and at M. M. Laffitte, Blount, and Co's., Paris.

We learn by the Havre journals that the storm of Tuesday caused several disasters on the coast near the mouth of the Seine. Two English vessels were forced from their anchorage and driven ashore, and a sloop from Newcastle, bound for Rouen, with coals, went down near Leure. The crew was saved in the boat. An English schooner, from Caen, laden with stones, went down in view of the town, and the

crew, who had taken refuge in the rigging, owed their safety, in a great measure, to the exertions of M. Leméthéyer, the lieutenant of the port, who, on the first alarm, proceeded to the jetty and had the life-boat launched, proposing a reward to any persons who would man it. Six Englishmen at once offered to proceed to the assistance of their countrymen on condition that a French pilot would accompany them. A young man named Lefebvre immediately offered himself, and the party rowed to the wreck. They succeeded, though not without great danger, in rescuing four sailors and the captain, whom they brought safe to land. A little sloop, with two men on board, was capsized near St. Adresse, and one of the men was drowned. The other was taken up, when nearly exhausted by swimming, by a fishing-boat.

Subsequent accounts raise the total number of persons killed to be between 70 and 80, and the number injured to 200.

FUNERAL OF MRS. CAROLINE SMITH.

(From the Times and Seasons.)

At half-past nine o'clock, A.M., on Saturday the 24th May, a lengthy procession of carriages was formed in front of the residence of Mrs. Emma Smith, widow of the martyred Joseph Smith, at the front of which rested, upon a hearse, the coffin that contained the lifeless remains of Mrs. Caroline Smith, deceased wife of elder William Smith, of the quorum of the Twelve.

At seven o'clock, P.M., of Thursday previous, her spirit took its flight to the spirit world, leaving her companion, two daughters, and numerous relatives and friends to mourn her loss.

The procession moved on slowly and majestically, and arrived at the stand east of the Temple, where it halted. The corpse was conveyed in front of the stand; the mourners were seated around it, and at ten o'clock the services were opened by prayer from Elder Page.

After singing, elder Orson Pratt arose and delivered an address, of which the following is the substance:—

"We will read a few passages of Scripture, contained in the seventh chapter of the Revelations of St. John, commencing at the ninth verse. [He read the remainder of the chapter.]

The words of our text, which will be a foundation upon which to predicate some remarks upon the present occasion, will be found in the forty-fourth verse of the fifteenth chapter of Paul's Epistle to the Corinthians:—"It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Brethren, Sisters, and Friends,—we have assembled ourselves together this morning, upon this solemn and important occasion, to pay our last earthly respects to a beloved sister, whose remains now lay before us. It is a custom among the nations of the earth to witness their respect for deceased friends by following them to the place of interment, and it is also a custom with the Saints of the Most High God, to assemble themselves together to hear a word of consolation and instruction upon such occasions.

It may not be amiss to make a few remarks, this morning, upon the subject of the resurrection of the dead. In reflecting upon this subject, the mind is led to inquire:—Why is it that the human family are subject to death—to a separation of soul and body? Why is it that the plan of the resurrection was devised? These are questions of vast importance, and are gratifying to be understood.

Death is no part of the original plan of salvation: that is, the Almighty did not decree it from before the foundation of the world, independent of the agency of man. But it has been entailed upon us as a curse, not in consequence of our own transgressions, but in consequence of the transgression of our first parents in the garden of Eden.

In the morning of creation all things were pronounced good by the Creator, as they rolled into organized existence unsullied and without a curse. Man, the last and noblest of God's creation, was placed in the garden of Eden, being governed by laws and restricted by commandments, not being subject to sickness, disease, or death. Adam was

placed upon the earth an immortal being. He was placed in the garden to dress, beautify and adorn it, and to hold the supremacy of power over all the things of God's creation.

Instead of our first parents eating animal food, they subsisted upon herbs and the fruits of the earth, which were originally designed for the food of man, and had they not transgressed they would have both been living upon the earth at the present day, as fair, as healthy, as beautiful, and as free from sickness and death, as they were previous to the transgression. What was that transgression? It was violating a single commandment of God, and disregarding the counsel of those immortal beings who stood above them in authority. The Creator placed in the garden a certain tree, and warned Adam that in the day he eat the fruit thereof he should surely die. He commanded him not to eat the fruit. His was a simple commandment; but the violation of it subjected Adam to a fall from his exalted station in the favour of God. Consequently, a curse was passed upon all created things, and in the posterity of Adam were sown the seeds of dissolution.

Some have imbibed the idea that the fruit of the tree which Adam was commanded not to eat, contained the properties of death, which, when eaten by Adam, diffused through his system the nature of mortality. This may be the case, and it may not, I do not pretend to say at present. It is sufficient, for the present occasion, for us to know, that it was in consequence of transgression that misery and death entered this fair creation. And you who mourn the loss of friends, do not harbour the idea that it is in consequence of any sin of your own that you are deprived of the society of friends, and are subject, yourselves, to the sting of death. This is not the case.

I said in the first of my remarks that death was not devised by the Almighty independent of the agency of man. This you will perceive to be a correct remark, when you understand that, notwithstanding Adam was an immortal being, yet he acted upon his agency, having the power, like one of us, to obey or disobey the commandments of God. That transgression subjected him to a curse, and that was a fall from a state of immortality to that of mortality: consequently, you see that it was through his agency that death entered the world. The scriptures inform us in one place, that by one man death entered the world. Again, it says: "As in Adam all die, even so in Christ shall all be made alive." We also read in another text, "that in consequence of the transgression of one man, judgment was passed upon all men unto condemnation. These passages will be sufficient to prove my statements.

Having examined briefly the origin and extent of the curse, let us now examine the extent of its duration, and see if any way has been devised by which it will ever be removed. For if there has not been a plan devised, then there is no resurrection of the dead; for the effect of the curse upon Adam and his posterity was a final and complete destruction of the body. When death ensued, the spirit took its departure from the body, never to be united with it again. This was to be the deplorable condition of the human family, and this would have been their fate, had not an atonement been made, and a plan of redemption been devised. But, thanks be to the Great Ruler of heaven and earth, an atonement has been made, and a plan has been devised, by which the human family will be redeemed from the curse, and be brought up from their graves in a state of immortality and eternal life. Dry up your tears, brethren and sisters; let your hearts rejoice with the assurance that we shall soon meet with those for whom we mourn, never more to be separated by death.—Were it not for this atonement, it would be far better for our spirits had they never taken tabernacles. Deplorable would have been our condition to all eternity.

The spirit of the Saviour, from the eternal world, looked down upon the condition of the human family, and, in order that they might be redeemed, he offered to come down into the world, take a tabernacle, and lay down his life as an atonement for the transgression of Adam. His was a pure and holy spirit, having never been sullied by the commission of sin, therefore the grave could not retain him. He came and did the will of the Father, lived without the commission of sin, laid down his life for the sins of the world; therefore was the atonement complete and the redemption universal.

What is to be understood by the term, spiritual body? I am aware that this is a difficult question to answer. The sectarian would suppose that a spirit is something capable of being every where present; that it can fly away beyond the bounds of time and space, and be present there at the same time that it is present with us here. But as for the Saints of the Most High God, we do not believe in the existence of any place or thing 'beyond the bounds of time and space,' neither do we believe in any immateriality being connected with any of the creations of God. We believe, that spirit is as much a substance as the earth on which we move, yet, it is of a more refined substance and nature;—so refined that mortal eyes cannot behold; but when our sight becomes celestialized and strengthened, then we can behold spirit as distinctly as we now can behold one ano-

ther. What did Paul mean, when he said "it should be raised a spiritual body?" Did he mean that the flesh and bone that would be raised would be spirit? No: But he meant, that after bone had come together to its bone, and flesh and sinews had come upon the bones, and they had been covered with skin, according to Ezekiel, that the form would be quickened to life by the Spirit of God, which would constitute it a spiritual body.

Some people suppose that, when a person dies, his spirit enters immediately into those high degrees of glory, designed for them from before the foundation of the world. This is a mistaken idea. If you will examine the Bible, the Book of Mormon, and the Book of Doctrine and Covenants, you will find that there is but very little recorded relative to the situation of the spirit after it leaves the body, before it again unites with the same. But it is revealed in the Book of Mormon, that the spirit goes back to the Father of all spirits, and finds a place of rest, where it will remain until the resurrection, when it will again possess the body that it laid down in consequence of the curse, and thus be prepared to enter upon higher exaltations and glories in the eternal world. During the period of this separation, the spirit will not be employed in ministering to beings of flesh and bone; but they will minister to their own kind; they will be ministers to the world of spirits, preaching the gospel to those who did not embrace it previous to their separation from their bodies. How do you think the spirit of the Saviour spent the three days that intervened between his crucifixion and his resurrection? Did he sit down in his Father's kingdom and do nothing but slap his hands and sing praises? His Father unfolded to him the world of spirits. He looked upon them and saw that they were his lawful legitimate brothers and sisters in the spirit, that they all descended from the same Father, and he possessed the natural feeling of anxiety to redeem his kindred from their situation. The Father commissioned him to preach the gospel to them, and show them the plan by which they could be brought up in the resurrection and prepare themselves for higher glories. This is the way that he spent the time, and this is the way that every person who holds the priesthood will spend the time that intervenes between his death and his resurrection. The spirits of men are not all that will be employed in this delightful task; but you too, my sisters, will take a part therein, for you will hold a portion of the priesthood with your husbands, and you will thus do a work as well as they, that will augment that glory which you will enjoy after your resurrection.

The next thing we will speak of will be the reward that will be bestowed upon the resurrected Saints. This is something upon which all inspired men have spoken and written; and it is a theme that rejoices the hearts of the Saints while contemplating it.

The Saints will not receive their crowns of glory until after their resurrection. When the curse, in part, shall be removed from the world; when wickedness and abomination shall be known no more in the land, then will the Saints come forth clothed with immortality, and be crowned with power and glory as a reward for their labours. No person will be crowned with power in the eternal world, (we are to be kings and priests to God to all eternity,) unless they have been ordained thereto in this life, previous to their death, or by some friend acting as proxy for them afterwards, and receiving it for them. What is it to be kings and priests? It is to have honour, authority, and dominion, having kingdoms to preside over, and subjects to govern, and possessing the ability ever to increase their authority and glory, and extend their dominion.

Paul perfectly understood that the Saints would not receive their crowns of reward until after the resurrection, when he remarked,—"I have fought the good fight; I have kept the faith; and from henceforth is a crown of glory laid up for me, which the Lord the Righteous Judge shall give me at that day, and not only me, but to all those who love his appearing."

Our beloved sister, whose remains are now before us, has fallen asleep with the assurance of a glorious resurrection; and she will come up, being numbered with those who have washed their robes and made them white in the blood of the Lamb, having passed through great tribulations. She has a right to this honour. She passed through the Missouri persecutions with her companion, and was ever faithful and true to the cause of God. Her constitution was destroyed in consequence of the hardships she there endured. Soon after she came to Illinois, she was taken sick with the dropsy, which continued to prey upon her system, and something like two years ago, through the advice and counsel of her friends, she went with her husband to the east, for the purpose of recovering her health. Some two weeks ago she returned to this city. Every exertion was made to restore her to health; but her disease was of so long standing, and had become so settled upon her system, that it was impossible to restore her, and her spirit was called back to the world of spirits, to await that period when she shall be called forth from her grave by the power of the priesthood, to join again with her companion and friends in a state of immortality, to be crowned with celestial honours in the kingdom of our God."

EXTRACT FROM PRESIDENT YOUNG'S LETTER.

Nauvoo, June 27th, 1845.

Dear Brother Woodruff,—We sit down to acknowledge the receipt of your letters, and it being one year this day since the massacre of our beloved brethren Joseph and Hyrum, we have concluded to spend the day in conversation, counsel and prayer, and also to write answers to your letters, well knowing that a little information from this place must be acceptable to you at all times, for we feel it as a source of comfort to us to hear of your prosperity. We have met from time to time to offer up our prayers and thanksgivings before the Lord for the salvation and peace of the Saints, and that the Lord would enable us to finish the Temple and the Nauvoo House that the brethren might obtain their endowments, for this we have supplicated by night and by day, and hitherto we have been prospered in a manner beyond our most sanguine expectations; another subject for which we have constantly supplicated is the welfare and success of our dear brethren in England, brother Parley P. Pratt in New York, and the brethren on the Islands of the Pacific, these with our petitions for the sick in our midst, and that God will preserve us from internal broils, has been the theme of our prayers from time to time, and we are happy to say that God has heard and answered our prayers, and has done all things well. The most perfect union, peace and good feeling has invariably prevailed in our midst and still continues. It seems like a foretaste of celestial enjoyment and Millennial glory.

* * * * *

The cap-stone of the Temple was laid by the Twelve on Saturday morning the 24th of May, at six o'clock, in the presence of many Saints. It would have pleased you to have heard the hosannas on that occasion, and to have witnessed the short but interesting ceremony. The frame-work of the roof is on the building, and the next week the brethren expect to put on the shingles; the frame work around the foundation of the tower is all up, and the first timbers for the tower itself were raised this day. The new stone front is mostly cut, and the first stone was laid to-day at about four o'clock. We expect in about five or six weeks the attic story of the Temple and the font will be all finished and ready for dedication, and just as soon as they are ready we shall dedicate them. We have all the timbers for the temple on the ground, and above one hundred thousand shingles for the roof. The lead for the eaves and the tin for the dome of the tower are also bought. We have paid near 4000 dollars this Spring for lumber (pine, boards, &c.), and near 1000 dollars for lead and tin, and have as yet lacked nothing. There is the most perfect union prevailing among the Saints, and every man seems determined to do all he can to roll on the work of the Temple as fast as possible. Elder Hyde started east, about ten days ago, to purchase the cloth for the tabernacle; and elder Egan is gone to St. Louis to buy about 125 dollars worth of hemp to make cords for it.

The brethren are clearing the ground round the Temple, and we expect to have the Tabernacle reared, so as to be ready to meet in this fall.

We are building a stone wall round the Temple-block, eight feet high and about five feet thick at the base, the wall on the north side is nearly built, the most of the wood-work for the temple is finished, all the window-frames and sashes are made, and the glaziers are ready to set the glass, which we expect here in a few days, the frame and ornamental-work of the tower is all ready to be put up, and the whole is far on the way of completion. The Nauvoo House Committee have re-organized, and the Saints have appointed elders A. Lyman and G. A. Smith on that committee, in the place of L. Wright and J. Snider. A large quantity of brick is already made for the Nauvoo House, and considerable means are on hand to prosecute the work. We calculate to have it covered in before winter. The arsenal is ready for the roof-timbers and the timbers on the ground. There are many good buildings erecting in different parts of the city, there is not much sickness in the place, and there never was a more prosperous time, in general, amongst the Saints, since the work commenced. Nauvoo, or, more properly, the City of Joseph, looks like a paradise. All the lots and land, which have heretofore been vacant and unoccupied, were enclosed in the spring, and planted with grain and vegetables, which makes it look more like a garden of gardens than a city; and the season has been so favourable, the prospect is, there will be enough raised within the limits of the corporation to supply the inhabitants with corn, potatoes, and other vegetables. Hundreds of acres of prairie land have also been enclosed, and are now under good cultivation, blooming with corn, wheat, potatoes, and other necessities of life. Many strangers are pouring in to view the Temple and the city. They express their astonishment and surprise to see the rapid

progress of the Temple, and the beauty and grandeur of Mormon looks. Many brethren are coming from abroad, who seem highly delighted with the place and all its appendages.

We now conclude with our best wishes and prayers for your health and prosperity with that of your family, and those associated with you. Please remember us to brothers Clark, Hedlock and families, and those of all the brethren with you, and believe us to be as ever—yours in the bonds of truth and righteousness,

(Signed)

BRIGHAM YOUNG.

P.S.—Sunday, June 29th.—This day the twenty-eighth quorum of the seventies have been organized, and is nearly full. There are twenty-seven quorums duly organized and all appear united in the same interest, and firm in the faith. Brother Milton Holmes is remembered by us in his station, he has been appointed one of the presidents of a quorum of seventies.

TO THE SAINTS IN THE EASTERN STATES.

Beloved Brethren and Sisters,—It is now nearly eight months since I left my home, my house, lands, wife, children, mother, friends and kindred in the west, to reside among you. I am now about to return and spend a few months with them, if the Lord will; I therefore wish to leave my blessing and a few words of advice.

I congratulate you on the happy result of your hearkening to the counsel of those who were sent among you, bearing the keys of the kingdom for the government and direction of the church in all things. The result has been union, peace and love, and an increase of faith, knowledge, and zeal in the glorious work.

By your efforts, in connexion with others, the City of Joseph has been strengthened and preserved—the poor employed, and kept from scattering abroad—the walls of the Temple completed, with a prospect of speedily being enclosed—the Nauvoo House recommenced with redoubled vigour, and many other public and private improvements carried forward with rapidity and dispatch, while at the same time the farming and manufacturing interests of our community in the west have been increased many fold.

Thus by co-operation, and union of effort, a thousand branches of industry have sprung into existence, or received new life and vigour within the short space of eight months.

This is certainly encouraging, and should stimulate the Saints to persevere in the same course. Our salvation depends on our gathering together from among the sectarian corruptions, and on our building cities, temples, sanctuaries, and strong holds of righteousness and truth, where we can live in peace and be taught the principles and practice of the truth, till we become sanctified by the same, and perfectly united without a jar or schism, so that the immediate power and presence of God may rest upon us, and be in our midst; otherwise we must perish with the wicked, for the Lord God has decreed the overthrow of nations and empires, thrones and dominions, states and republics, so entire that those who are left alive, will humble themselves, put away their priesthood and idolatry, and obey the voice of his servants. We cannot stand with Babylon, nor lean upon Egypt for help and protection, therefore we must be sufficiently united, and sufficiently taught and empowered to help ourselves, and protect ourselves. In short, we must be the Noahs and the Lots of the age. This being the fact, it will be readily comprehended that our temporal and spiritual duties and interests are inseparably connected and blended in one. We cannot gather together without branches of industry, sufficient to support us, therefore we rejoice in the fruits of our obedience and union up to the present time. And when we read the prophecies of ancient and modern saints, and seeing them actually fulfilling—when we see the efforts that are being made in Europe, and the States by the Church of the Saints, it requires but a small degree of faith to look into the future and see in a very few years a hundred cities of the Saints, with their palaces and temples, and halls of education; and all teeming with life, beauty, industry, knowledge, temperance and peace, while the inhabitants of the same possess a degree of intelligence, civilisation, union and affection, which will be a standard for all nations and tribes, and for all succeeding ages.

Yes, my friends, think it not strange, if before ten years roll round, Nauvoo is the largest and most wealthy city in America, diffusing wealth, comfort, peace and knowledge through all parts of the West, and more or less to the whole world.

Think it not strange if a million of industrious Saints are congregated in that and the neighbouring cities, all acting in union, with one heart and mind, while every market in the world is supplied more or less with the productions of their skill and industry.

Think it not strange if kings, princes, nobles and great men come there with their rich presents in the name of the Lord, and to his sanctuary to seek knowledge, and to receive endowment and salvation, for themselves and their dead.

Think it not strange if Mordecai, instead of Haman, should at last be the man whom the great king delighteth to honour, while at the same time Haman has use for his own gallows.

Brethren, the Church of the Saints has stood firm and unmoved amidst all the lies and slander that ever was or ever can be invented by men or devils; therefore they have nothing more to fear from that source. You have stood firm amid the rattle of chains, the groaning and creaking of prison doors, and the gloom of dungeons.

The vexations caused by the abuse of civil and military authority, have never moved you from your faith, or checked your progress.

The roar of artillery, the sharp crack of the rifle, the pistol, bayonets, the whistle of musket balls, and the clashing of swords, have all been tried in vain; the Church of the Saints has survived all these efforts, and while her sons, daughters, prophets, apostles and leaders, together with the aged and the infant, have fallen martyrs, she has still stood firm and united, maintaining her position and moving forward her enterprise. States have spent their fury and exhausted their resources in vain to check her progress. Governors and legislators have withheld all protection, deprived her of every right, and even combined with murderers to exterminate, rob, drive, plunder and murder. But you have withstood all their efforts, even in the days of the infancy of the church, and while you were weak in faith and few in numbers, your progress was still onward in power and majesty. What now have we to fear? What new enemy can come into the field? What new trial has the church to meet? We boldly answer, none. We bid defiance to all the host of Satan—to all the spirits of hell—all the lying priests, editors, and 'christians,' who follow them—to all the states, governors and legislatures in the world—or to death itself, to bring a trial upon the Church of Latter-day Saints that they have not already effectually met, and proved themselves competent to surmount. Therefore we have nothing now left to fear or dread. We are able, in the strength of the God of Joseph, to fill the world with truth and wisdom, and to establish peace, and bring in everlasting righteousness, for ere long the Lord of Lords, and King of Kings will descend from heaven, with all his mighty hosts to help us, and to complete the victory. And the last enemy which shall be subdued under the feet of God and his Saints, is Death. Then hosanna to God and the Lamb, and hail to the immortal Joseph and all the martyrs. They shall be crowned and enthroned, and enter upon their high and responsible offices as kings, priests, presidents, and governors, and judges by acclamation, and reign, and his saints take the kingdom under the whole heaven and possess it, for they are worthy.

Then shall governors, legislators and rulers of this world, who once had a little brief authority walk up to the bar of justice, and receive a righteous sentence. Then shall their abuses of the Saints be had in remembrance, and they shall be an abhorring unto all flesh, for their worm shall not die, nor shall their fire be quenched.

Brethren, I commend you as sheep and lambs to the care of our good Shepherd, and also to the care of the several shepherds who have been appointed and recommended to lead and watch over you for good. Do not for a moment be led away by the influence of some 'great men' who may chance to come among you with great swelling words, and fair speech, who are not sent here by the Twelve to take the charge, but have come on their own responsibility, to build themselves up, to get gain, to have men's persons in admiration, because of advantage, to 'support the claims' of some person to the general presidency of the Church.

Brethren, no one's claims need any support. Those who hold the keys of the kingdom of God will be supported by the spirit of God, and by his angels, and also by the aid and prayers of the Saints. And they will say nothing about their 'claims,' nor will they need the talents of men to advocate them.

If men hold the keys of the kingdom of God, they are not dependent upon men to support their claims; but the church and all the world is dependent on them and on the keys committed to them for the ministration of salvation. They can shut and no more open, or open and no more shut. And to these authorities all must bow, so far as to be ministered to, and governed in the things of salvation, or else remain without the blessings of the kingdom. To obey them is to obey Jesus; to reject them is to reject Jesus; for they are his messengers, and the entire generation to whom they are sent, shall answer for the reception of them, precisely the same as if Jesus had come in person, and they had done the same to him, whether it be good or evil.

The Saints of the east will do well to continue in the spirit of union, and to abide by the laws of God. Harken to counsel—meet together oft—pray much—pay your tithing strictly—contribute liberally—support faithful men, and keep the spirit of gathering, for this is the spirit of God—

"He that gathereth not with me, scattereth."

"How oft would I have gathered you."

Faithful (I mean those of you who cannot immediately gather to the west), as we will send advice and counsel from time to time, and also faithful men to take the care of this part of the vineyard. The blessing of Abraham, Isaac, and Jacob, and of Joseph and Hyrum, and Brigham and Heber, and all other like men, be with you forever. Amen.

PARLEY P. PRATT.

Boston, July 20th, 1845.

Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1845.

So astounding are the various calamities and judgments that are occurring amongst the nations, and so very rapidly on the increase, that we feel convinced that we could fill the pages of each STAR with a detail of the same.

Our extracts in the present number will be found very numerous, and some of them, such for instance as the whirlwind in France, of an appalling and not very common nature.

We lately recorded the explosion in the colliery at Merthyr Tydvill, south Wales; we have since received a letter from elder William Henshaw, who presides over the conference in that neighbourhood, which states that "a many of the Saints were at work in the pit at the time of the explosion, not one of whom was injured, for which they feel truly thankful to the Heavenly Father." This was certainly a signal deliverance, and when the Saints are in the discharge of their duty in the last days—when they are occupying the right position, they shall realize many instances of the special protection of the Most High, as his judgments are poured out upon the nations; but it is on these conditions only, and after the Lord has given us a commandment to flee to Zion in the last days, and told us that there should be deliverance, and we neglect to arise and obey the commandment of the Lord when we have the opportunity; we shall look in vain for special manifestations of his favour on our behalf.

We earnestly exhort the Saints to give heed to the great importance of the gathering, and that while their escape should not be in haste, nor as by flight, yet let not worldly attractions or gain hinder them from obeying the word of the Lord, but let them seek speedily to avail themselves of the way of escape, and seek by the ordinances of the house of the Lord, to receive that power which alone will enable them to endure the things that shall come to pass.

Since the murder of the Prophet and Patriarch of God's church in the last days, the judgments of the Lord have been greatly multiplied upon the land that drank their blood, and whose rulers have refused to condemn the guilty. So also has the increase of the signs of the times been in other lands, and we would venture to say that heavier and more awful judgments are, as it were, at the very door; but according to the faithfulness of the Saints will their light be, and they shall not be overtaken as by a thief in the night.

To be connected with the Church of Christ in the last days, is a subject of no trifling importance; God will not be mocked, and if men are called and receive the authority of the holy priesthood to proclaim his gospel and carry out his great designs, he holds them strictly responsible for the same, and we may rest assured that all who are not faithful in their calling will be severely punished, if not rejected; while on the other hand, if we seek with all diligence to serve the Lord and are willing to sacrifice all things to do his will, his blessings will be great and his deliverances signal and mighty on our behalf.

If there be any who from feelings of pride or envy, or any other motive, for the sake of gratifying their own desires, or maintaining their own dignity, are hindering the progress of the work of the Lord, and are bringing a stigma upon the cause, we say, woe unto such; let them repent speedily, or the hour will come shortly, that it would have been better for them never to have been born. Ye who have the priesthood be prepared to sacrifice every thing that would do an injury to the furtherance of the gospel, and with a magnanimity of soul worthy of the gospel and of the Spirit of God, learn to bear and suffer the calumpnies or slander of others, rather than by resistance overthrow the faith of many.

Reflect on your calling, brethren, for if you appreciate it not now, the hour cometh speedily when you shall realize its value, either for weal or woe!

We have received from elder Leonard Hardy of the Preston conference, the sum of Two Pounds Ten Shillings on behalf of the debt owing by the brethren in the Cheltenham conference. This does great credit to the zeal of our beloved brother, and to the charity and right feelings of the Saints in the Preston conference, and we pray that God may bless them abundantly for their liberality, and that the Saints elsewhere, according to their ability, may follow their example to liquidate the debt, much of which remains yet to be paid.

EMIGRATION.—Captain Patterson, of the *Windsor Castle*, is now in port, and anxious to take out a cargo of Saints, if he can have them. It will be remembered that our esteemed friend, the Captain, took out a large company in the barque *Fanny*, who bore a very honourable testimony of the conduct of the Captain during their voyage, and his uniform endeavours to promote the comfort of those under his charge. We anticipate his sailing somewhere about the 17th to the 20th of September, and we would earnestly exhort all that can accommodate themselves to the time to go with him.

SIGNS OF THE TIMES.

A violent hurricane did much damage in Paris and its neighbourhood on Tuesday. At the Tuilleries the Pavillon Marsan was completely unroofed, and large trees were torn up by the roots.

Asia Minor is, at the present moment, suffering all the horrors of a famine. For the last two years the crops have failed; and water is so scarce, that the quantity required for the consumption of a small family costs an enormous sum.

We have to record another dreadful calamity occasioned by an explosion of fire-damp at Jarroo colliery, near Newcastle, on the Durham side of the Tyne. Nearly one hundred men were in the pit at the time. Thirty-eight lives were lost by the explosion, some of the bodies were so much mutilated that it was impossible to identify them.

CONFLAGRATION AT BORDEAUX.—A telegraphic dispatch was received at Paris on Saturday, announcing a dreadful fire at Bordeaux, which destroyed property to the amount of three millions of francs. The fire broke out in the house of M. Taalet. The wall of one of the houses burnt fell upon the commandant, the adjutant, a lieutenant, and three pompiers, who were killed on the spot. Three other persons were severely wounded.

Since our last, we have to record the most disastrous fire that has occurred in the city of New York since the great conflagration of December, 1835. *Three hundred buildings, according to the best calculation, have been levelled to the ground.* Most of them were large three, four, and five story houses, and occupied principally by importing and other merchants. It is a close estimate to set the loss at from five to ten millions of dollars. There has been a considerable loss of life, not yet fully ascertained; while the scenes in the neighbourhood of the fire, amongst the multitude of wretched outcasts by the occasion was most heart-rending. The cities of New Granada and New Brunswick have also suffered dreadful from the same afflicting scourge.